A Stylistic Study of persuasion in Imam Hasan's selected speeches

Dr. Suzanne Abdul-hady. K[1], Samah Mohammed Abbas[2], Ahlam Dhahir Mohsin[3]

[1]Department of English, College of Arts, Kufa University,
susan.hussein@uokufa.edu.iq

[2]Department of English, College of Arts, Kufa University,
semahm.alismail@uokufa.edu.iq

[3]Technical Institute of Najaf, Al – Furat Al- Awsat Technical University,
ahlam.muhsion.inj@atu.edu.iq

Abstract

"The Lord of Heaven's youth is Imam Hasan. By acting against Mu'awiyah, Imam Hasan created the best impression of political acumen and a deft understanding of jihad (Holy War). The revolutionary leader who gave all to end tyranny and corruption for the benefit of social justice. Imam Hasan's goal was to strengthen the ties of amity, unite the populace, and mobilize them to oppose the party headed by Mu'awiyah and a few opportunists. His purposefulness carried a great deal of academic values and moral standards that demonstrated the moral and edifying elements of his message. Imam Hasan was a sharp thinker with a solid background in politics and logic.

In light of this, the current paper makes an effort to analyze Imam Hasan's speeches in order to identify the techniques he uses to support his imamate attributes and to discuss the realization of identity and background through language use, which is primarily based on Norman Fairclough's assumptions.

Consequently, this study hypothesizes that (1) the effect of the Glorious Qur'an is dominated in the speeches of Imam Hasan , (2) Both of Imam Hassan speech and that of Prophet Mohammed (ﷺ) share a structural resemblance . To attain the aim of this study and assess its hypotheses, some speeches of the Imam are chosen randomly to be analyzed by utilizing Fairclough's(2001) framework . The main concern of the study is to find out the content of the Imam speech as well as how it was carried out. More specifically, research questions included: (1) how does Imam Hasan convince his audience to believe in his ideas and solutions?(2) how does intertextuality (quotations from other sources) strengthen the speech of the Imam?, (3) does the magic of figurative language come to help Imam Hasan achieving his goals? , (4) what are the

referents of loaded pronouns (we, I, me) in the speech?, (5) does the function of metaphor facilitate the understanding of one entity in terms of another? Among other things, the study reveals the following: (1) Imam Hasan quoted passages from the Qur'an, and speech of Prophet Mohammed ,in the right places; (2)most interestingly, Imam Hasan   strategically used pronouns like "I" and "we" in order to let the concept of "Imamate" govern the flow of his whole speech. The findings of the analysis verify the above hypotheses.

Introduction

The life of Imam Hasan (▯)was both exciting and full of teachings, Imam Hussain's prominence seems to have overshadowed or forgotten the significance of his role. (▯).Why has history tarnished the bright face of that Imam, in whose worship 40,000 people raised their hands in unison to declare their loyalty, and whose home's yard was constantly thronged with people?While paying tribute to his father, Imam Mujtaba (▯)chose a distinct and unmatched method in honoring his father.. He didn't mention his illustrious father's honorable life or significant accomplishments, nor did he describe his intelligence, modesty, eloquence, bravery, high rank, or noble ancestry as is customary. He developed a strategy that is so distinct that it cannot be found in any other historical record..(Al M'roof,1977:38)

According to stylistic analysis, discourse is used to create the reality we see, and by analyzing discourse, we can better comprehend reality and power dynamics.Taking a stylistic perspective, this study analyses textual data from the speeches involving Imam Hasan(▯).He is…... By adopting an eclectic Model, there is an attempt to reveal the ideology and power relations that underpin a text from different levels (according to the model) word, and discourse. The current work aims at coaching the speeches delivered by Imam Hasan(▯) within the main tenets and principles of stylistics and the persuasive strategies in order to lay down how Imam Hasan(▯) wants to get the addressees to believe in his ideas and solutions.

This study, thus, purports to answer the following questions: (1) how does Imam Hasan(▯) convince his audience to believe in his ideas and solutions?(2) how does intertextuality (quotations from other sources) strengthen the speech of the Imam?, (3) does the magic of figurative language come to help Imam Hasan(▯) achieving his goals? , (4) what are the referents of loaded pronouns (we, I, me) in the speech?, (5) does the function of metaphor facilitate the understanding of one entity in terms of another?

Theoretical Framework

1.Persuasion

Different linguists frequently use different definitions of persuasion. It is a general term that has a significant impact on every facet of human existence. Generally speaking, it is a method that uses spoken or written discourse to influence people's attitudes toward certain subjects, ideas, or things.

According to Jowett and O' Donnell (2012:32) persuasion can be defined as:

a complex, continuing, interactive process in which a sender and a receiver are linked by symbols, verbal or nonverbal through which the persuader attempts to influence the persuadee to adopt a change in a given attitude or behavior.

The aforementioned definition highlights how persuasion is an interactive communication process in which the persuader tries to affect the persuadee's beliefs, attitudes, and behaviors. (ibid.).

Deliberate intention, which indicates that persuasion does not happen by chance but rather as a result of the persuader's goals, characterizes the active participation of the persuader in persuasion. This is explained by Jamieson (1985: 49) as follows:

Intention is a kind of focusing device in the imaginative consciousness ;it concentrates and thus it excludes; it is a selective device, selecting an image to be raised into consciousness from a range of alternatives. Without intention, nothing has prominence, therefore one has to intend when one imagines.

The role of the persuadee, on the other hand, is never passive in the sense that an active audience (persuadee) seeks to have its needs met by the persuader. An active persuader, meanwhile, knows how to appeal to the needs of the audience by asking such audience to fill its needs by adopting the message purpose (Jowett and O'Donnell, 2012: 33).

Van Eemeren (1984: 43-45) characterizes the illocutionary act of persuasion in the following way. It has:

1. Propositional content, the totality of propositions expressed.

2. An essential condition, the fact of articulating this series of propositions constitutes an attempt by the speaker to justify an opinion (O) to the hearer.

3. Preparatory conditions, the speaker believes a) that the hearer will not accept opinion O at the outset, b) that the hearer will accept the totality of propositions expressed, c) that the hearer will accept the constellation of propositions as a justification of O.

4. Sincerity conditions, the speaker believes that a) O is acceptable, b) the propositions expressed in the utterances are acceptable, c) that these propositions constitute a reasonable justification of O.

To put it another way: speakers, who know they have an opinion O which is not accepted at the outset by the interlocutors, employ a series of propositions which are thought to be acceptable and which are thought to be a good justification of O, in order to change interlocutors' initial opinion.

The term "persuasion" has a wide range of definitions, but in the current study it is defined as a social act or event that fosters change; it aims to alter or transform attitudes, values, and behaviors as well as to develop ideology and reconstruct reality.

Cook (1989: 7ff.) assumed that the language used for communication is the term for discourse. Whether simple or complicated, all texts are language uses that are made with the intention to refer to something for some reasons. According to Widowson (2007: XV) , discourse is a field of language studies concerned with how people make meaning in texts and as social activity..

In total, referring to some theorists (Trappes-Lomax, 2004: 136), The rules and standards governing the use of language in long passages of both spoken and written text are referred to as stylistics in linguistics. Practically always, stylistics depend on the speaker or writer (what he is saying or writing), as well as the listener or reader (what he is listening or reading). For the study of language in use, linguistic analysts from various disciplines use a variety of ideas and methodologies. They tend to favor one or more of the many approaches that have emerged from these diverse sources for guiding their study.

Stylistics' goal, which serves as the theoretical foundation for this article, is to understand language as a social practice anchored in a specific socio-cultural setting. According to Fairclough (1995:132) the goals of stylistics to investigate how discursive practices, events, and texts that are ideologically shaped by relations of power and struggles for power, and how these relationships of causality and determination between (a) discursive practices, events, and texts, and (b) larger social and cultural structures, relations, and processes are often opaque.

2. Intertextuality

When it comes to examining how a text interacts with other texts, authors, readers, and traditions, the idea of intertextuality offers a viewpoint on both reading and authoring texts. Thibault (1994:1751) gives an explanation of this viewpoint, claiming that "all texts, spoken and written, are produced and have the meanings that text-users attribute to them in and via their interactions with other texts in some social formation.". Kristeva (1981:36) declares that a particular text is "a

permutation of texts, an intertextuality: in the space of a specific text, numerous utterances, borrowed from other texts, collide and neutralize one another." "Intertextuality" encompasses the ways that the creation and reception of a text depend on the participants' familiarity with other texts, according to R. de Beaugrande and W. Dressler. (1994: 182). They gave the method of putting this information to use the label "mediation," which refers to the active and imaginative linkage of the text with previously read texts.

Practical Application

2.Model of Analysis

2.1 Norman Fairclough's Approach

One of the pioneers of critical discourse analysis, which examines "the impact of power relations on the content and structure of texts," is Norman Fairclough. The goal of stylistics, according to Fairclough, is to "systematically explore often opaque relationships of causality and determination between (a) discursive practices, events, and texts, and (b) wider social and cultural structures, relations, and processes; to investigate how such practices, events, and texts arise out of and are ideologically shaped by relations of power and struggles over power." (Fairclough, 1995: 132). He gives us a helpful definition of stylistics that condenses the majority of other concepts.:

Stylistics is the study of frequently ambiguous connections between discursive practices, events, and texts and larger social and cultural structures, relations, and processes. It aims to shed light on how these practices, events, and texts are ideologically shaped by power relations and struggle over power, as well as how the obscurity of these connections between discourse and society is itself a factor securing power. (ibid.:133). One cannot only analyze the text, not just analyze the production and interpretation process, but also analyze the texts, processes, and their social contexts when looking at language as discourse and social practice. As a result, the study distinguishes between three dimensions. (ibid.: 98):

a. The description stage focuses on the formal aspects of the text, such as the description of lexical use.

b. Interpretation is concerned with how text and interaction interact, with the text being viewed as the end result of a production process as well as a source throughout the interpretation process. Observe how Fairclough refers to both the analytical stage and the interactional process as interpretation. Figurative language is one way to recognize this.

c. The relationship between interaction and social environment with social determination of the production and interpretation processes, as

well as their social implications, is what explanation is concerned with. As an example, this relates to intertextuality.

The use of religious language does not in any way diminish the significance of lexical and pronominal characteristics, and to emphasize this, one might use it as a starting point for analysis (McCarthy, 1991: 64)..

The majority of words have multiple meanings that vary in intensity. Generally speaking, proficient language users may quickly and easily determine the writer's intended meaning. However, beginners may practice challenges with some terms that pose no problems for more experienced users. At the level of lexical choice and variation, what is true for global and local meanings is plainly true for word meanings. In fact, the majority of linguistic research emphasize the use of specific terms. in the speech of leaders (Edelman 1977, 1985; Herman 1992).

The biggest shift in his speech structure may be seen in Imam Hasan (ﷺ). The framework proposed by Fairclough focuses on these elements.:

1.Analysis of Text: Lexical Choice

1.1 Pronominal use :First Person Pronouns
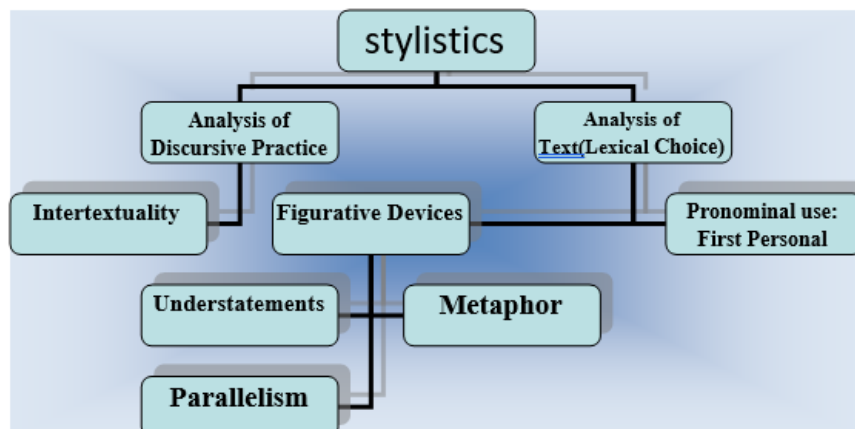
1.2 Figurative language:

A-Understatement

B- Parallelisms

C-Metaphor

2. Analysis Of Discursive Practice

2.1 Intertextuality

Figure (1) below introduces and summarises the model of analysis by bringing all the data and ideas necessary to create it.:

Figure (1) The Model of Analysis

2.2 Selected Examples for analysis:

2.2.1Analysis of First Person pronouns

   The specific pronouns that each leader chose are where political speech analysis starts. A personal pronoun is a grammatical form that refers directly to the speaker (first person), addressee (second person), or other participants in an interaction (third person), according to Crystal (1995:99).

Personal pronouns are closely tied to the relationship between power and solidarity; as a result, the Imam's choice of pronoun in this study reflects this relationship. Pronouns are "certain values that are contained in different formal characteristics of language," according to Fairclough (1989: 77). The candidate makes decisions on personal pronouns throughout the speech that was selected for analysis in this study, and each pronoun chooses to represent someone.

The essential claim is that although the pronoun "I" does not carry any categorical information about the speaker, there are situations in which the self-referential "I" of the speaker can be effectively used, as in the following:

Text (1)

"رحم الله تعالى أباذر، أمّا أنا فأقول: مَن اتكّلَ على حُسنِ اختيار الله تعالى له، لم يتمنّ غير ما اختاره اللّه عزّ وجل له" (Web Resource 3)

Imam Hasan(ﷺ) said: "May Allah have mercy on Abu Dharr. As for me, what I say is: Whoever believes that what Allah chooses for him is best for him would not choose to be in any state other than that which Allah has chosen for him.") Al M'roof,1977:44)

Imam Hasan (ﷺ) has mentioned one of the noble deeds of the heart in this report, demonstrating his familiarity with it. Contrary to jihad, which is an outward act, contentment is one of the acts of the heart. They both stand for the apex of faith..

   'I' Most generic remarks are made using, and leaders may avoid saying I because of its alienating effect. They exhibit themselves as distinct persons and speak from their own perspective while using the pronoun I, especially by emphasizing their positive traits and accomplishments. It can be seen that the word "I" hides categorical information about the speaker because Imam Hasan () doesn't come across as a very irate man in this passage. Here, "I" might also mean a variety of different things, such as a giver of advise, a believer, etc. Most of these categorical memberships, which are discernible from the caliber of his speech but are not pertinent here, are hidden in his usage of "I"; in this context, "I" and "my" simply refer to the speaker..

Text (2)

"أيها الناس !من عرفني فقد عرفني ، ومن لم يعرفني فسأبين له نفسي ، بلدي مكة ومنى ،
(Web Resource 3) وانا ابن المروة والصفا ، وانا ابن النبي المصطفى "

"Dear people ! Who knew me has known me, and who did not know me, I will explain myself to him, Mecca and Mina is my country, I am the son of Marwa and Safa, and I'm the son of the chosen Prophet"(ibid:78)

   This speech offers a ton of advice as well as an explanation of the Imam's exquisite personality and outlook. The impact of the other person's remarks in this turn can be seen in passing. But it is not the self-reference "I" that makes this happen. Simply put, "I" refers to the speaker when used as a person reference. When a speaker claims to fit into a certain category, it is the categorical element of the utterance—not the person reference—that reveals the speaker's uniqueness. It is tempting to hypothesize that this is because a leader is only influencing a populous or grassroots audience; as a result, the beliefs the leader is conveying are his own.The other first person pronouns used are 'Me' and 'My.' 'We' is employed when each leader expresses his or her own viewpoints. I allude to a feeling of "belonging"

Text(3)

"انما هادنت حقنا للدماء وصيانتها ، واشفاقا على نفسي وأهلي والمخلصين من أصحابي

(Web Resource 3)

"I made armistice for keeping and holding blood and for compassionating myself , my family and the honest of my companions."(ibid:65)

   Only those who grasp this world's actual nature, who have gained a solid understanding of Allah (), life, the cosmos, paradise, hell, and the divine will and decree, and who have a comprehensive understanding of how to get ready to meet Allah () would find this world to be inconsequential. The great majority of instances of the pronoun "I" are self-referential reference simpliciters. Imam Hasan (◌) is advancing the argument that he suffers from "genuine despair" as opposed to merely passing sadness. The 'I' simply identifies the speaker in each instance and makes no reference to any particular categorization membership.Text (4)

"اللهم اني اسألك الرضا بعد القضاء "(Web Resource 3)

One of Imam Hasan's(◌) supplications "I ask You for contentment after the decree. "(Web Source 3:44)

Imam Hasan(◌)'s Through the usage of "I," words have locally triggered qualities of continuing talk-in-interaction that are formed by the speaker as emergent. His deliberate use of pronouns in the supplication is a reaction to the injustice that stems from the obstruction of his own

potential leadership, which stands for humility and moral rectitude.Text (5)

(Web Source 3:44)   "اما بعد ، فاني لا أقول لكم الا ما تعرفون "

Imam Hasan's(⬚) speech in the battle of Camel "But after, I do not tell you, but what you know"(Al M'roof,1977:48)

Imam Hasan (⬚) is recounting the beginnings of his work here while acting as a spokesperson for the collective. Given that he is recounting an accident that anybody could see and report, self-reference appears proper in this context. He views its high levels of observability as being unproblematic. He introduces himself and his points of view by using the pronoun "I" often, the initial "I" identifying him as a strong speaker. The first one asserts his speech and stresses it as a regulated term, while the second one assists him in referring to his emotions.

Imam Hasan(⬚)employs a self-reference I and we are equivalent in language Because one cannot employ a "I"-thought without being aware that "I" is referring to oneself, self-reference depends on "I"-thoughts, which have the feature of being immune to error through misidentification. A mastery of the first person pronoun presupposes the capacity for self-reference, and the capacity for self-reference presupposes a mastery of the first person pronoun. The creation of identity, group membership, and methods of speaking about oneself, others, and the divisive concepts of "me" and "us" are fundamental to the Imam and his ultimate area. (Allen, 2007:45). Imam's choice of personal pronouns aids him in evoking a range of ideologies. The percentages of first-person pronoun usage are shown in the figure below:

Figure (2) The Rates of first person pronoun
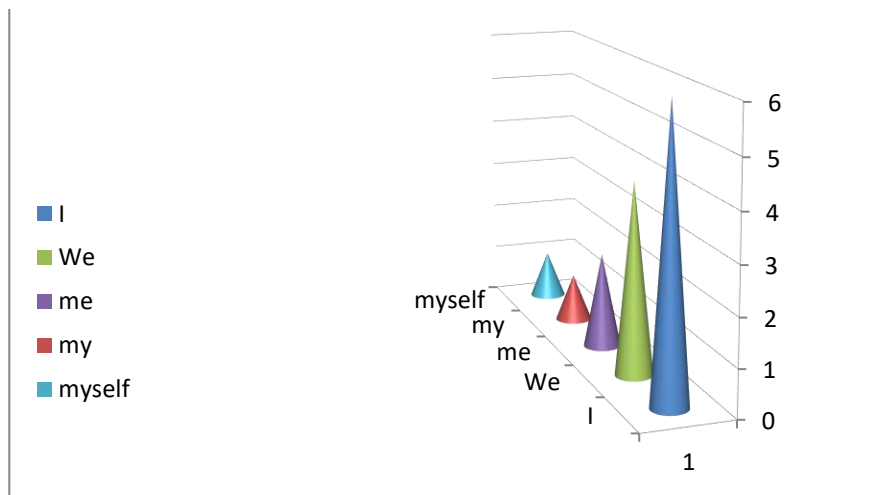
The Imam makes frequent use of "I" attempts. We and I are used to stand in for everyone who wants to bring the country together. This enables the Imam to depict himself as speaking for the group of people who demand change, thereby positioning himself as their spokesperson. In speeches, the radical strategic use of "we" and "I" is used to point out and identify followers and foes as well as to embrace, disavow, or detach leaders from accountability for moral actions. Imam Hasan () invoked God and fashioned himself in the likeness of a leader while giving his speech, capturing the spirit of religion in the culture.

2.1.1.5 Figurative devices:

   It is common knowledge that one of the distinctive qualities of human language is inventiveness. According to McQuarrie and Mick (1996: 426), the figures of speech—which allow one idea to be stated in a multitude of ways—are the most important area where this trait is neglected. Ideology contains a significant amount of metaphor. Thus, ideological function will be the main focus. This study demonstrates that metaphor research can be included into stylistics, enhancing its theoretical foundation and analytical resources. People often employ metaphor to fill "lexical-gaps," or categories without conventional names of their own. By extending the name of a particular salient member of this category to designate the overall category, metaphor often fills in these gaps..

   Euphemisms are used by people. (For example, "streetwalker," "expecting," etc.) to describe classifications that do have lexicalized labels of their own (such as "prostitute," "pregnant," etc.), but some people consider these names unacceptable in polite speech. Giving the item a name that belongs to another object is how Aristotle defines it. By shifting the meaning of a metaphor, it elicits some sort of emotional stimulation. In other words, the significance attached to one thing is typically transferred to another (event, action, etc.).

Text (1)

نحن فيكم كالسماء المرفوعة ، والأرض المدحوة ، والشمس الضاحية ، وكالشجرة الزيتونة"
(Web source 4) ، لا شرقية ولا غربية "

"We are among you like the elevated sky, the roller earth, the sun of the forenoon, and like the olive tree neither eastern nor western."(ibid:94)

Imam Hasan () uses four different similes. In this case, a simile really serves the purpose of a statement that is similarly precise in its argumentative conclusiveness, if not to the same extent. Actually, simile users have occasionally been held accountable for the implications of their speech. This figurative arrangement unmistakably represents a risky evaluation technique.

Text(2)

"ونحن والله ثمرة تلك الشجرة" (Web source 2)

"And we are, by God, the fruit of that tree."(Web Source 2: 67)

 Metaphor is employed by the Imam "ثمرة"and "شجرة" to think about things differently. This tactic is used to emphasize a particular idea, reinterpret a word or phrase by viewing it from a different angle and giving it a little different meaning, gain intensity and freshness in speech, transmit distinctive pictures, and produce various types of special effects or impressions.

Text (3)

"ويلك يا بن اكلة الأكباد ، أو أنت تسب أمير المؤمنين" (Web source 2)

"damn to you the son of the eater of livers, you insult Commander of the Faithful"(Al M'roof,1977:98)

Here, Imam Hasan (ﷺ) makes a critical remark in a socially acceptable way. The Imam employs litotes or understatement to keep verbal criticism within the bounds of what would typically be considered courteous behavior. There is a very obvious reason for this. In order to lessen the unpleasant reality that is disguised behind the remark, the word insult is combined with understatement (you).

Text (4)

""ليس الخليفة من سار بالجور وعطل السنن ، واتخذ الدنيا اما وأبا"" (Web source 2)

"not caliph who worked with injustice and counteracted the laws and took on life as mother and father."(Web source 1:56)

 In this instance, the metaphor's suggested meaning is that certain things breed numerous ills and seriously hurt people's lives both now and in the hereafter, such as a leader who treats their own well-being as more important than anybody else's.

Text (5)

" قد مات والله جدي رسول الله صلى الله عليه واله وقتل أبي عليه السلام ، وصاح الوسواس الخناس ، ودخل الشك في قلوب الناس ، ونعق ناعق الفتنة ، وخالفتم السنة ، فيالها من فتنة صماء بكماء عمياء." (Web source 2)

 "By God ,my grandfather the messenger(ﷺ)of Allah died and my father had been killed(ﷺ), and the whisperings of the slinking cried, and the doubt entered the hearts of the people, the croaked of the turmoil had cried, and you contracted the sunnah, what a deaf, dumb blind turmoil."
(Al M'roof,1977:68)

The Imam uses metaphors to clarify concepts and make them simpler for the addressee to understand (via making comparisons to things easier to process, i.e. making metaphors).

Text (6)

كنتم تتوجهون معنا، ودينكم أمام دنياكم، وقد أصبحتم الآن ودنياكم أمام دينكم، فكنا لكم "
Web source) ".وكنتم لنا، وقد صرتم اليوم علينا ...فأما الباكي فخاذل، وأما الطالب فثائر
3)

"You headed t with us, and your religion is in front of your life, and now you have become and your life in is front of your religion, we were to you and you were for us, and today you have become against us ... Therefore the Crying is an abandon, but the claimer is a revolutionist " (Web source 2)

Another strategy the Imam employs to make the discourse intellectually invested and, as a result, stir and thrill the audience is parallelism. This particular collection of utterances contains 37 parallelisms in total. Here, after the first clause, the discourse proceeds through repeated grammatical structures creating a certain rhythm . Certain beliefs are given emphasis by this rhythmic framework, which ultimately strengthens them.

Understatements are presented as (U), Parallelisms are presented as (P), and Metaphor are presented as (M). This is summarized in figure (3):

Figure (3) The percentages of Parallelism, Parallelisms, and metaphor
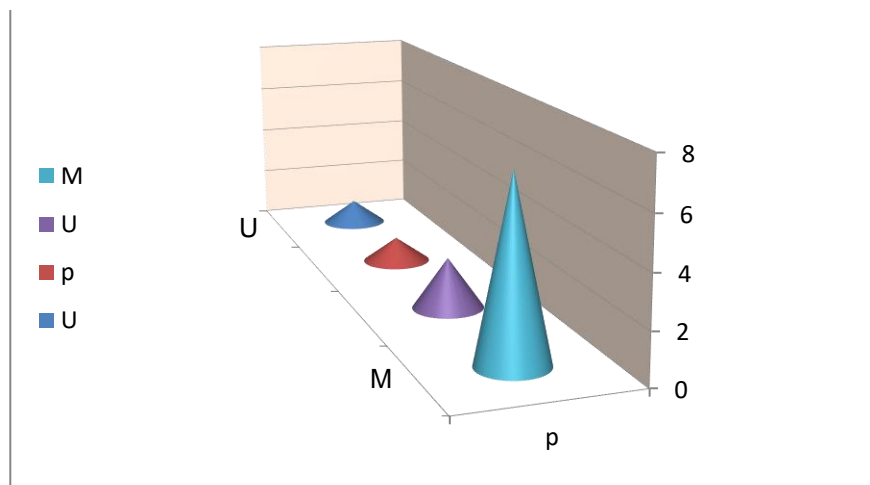
In the above figure, figurative devices are employed. They are utilized as a mechanism for strengthening, or for the task of convincing. This is quite clear in its percentages: 75%, 25% and 45%. One can confidently draw the conclusion that using these gadgets is necessary as a result of this.

2.1.2 Intertextuality

Text(1)

انا أهل البيت الذين قال الله فينا)" :انما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم
تطهير"(Web source 4:79)

"We are household who Allah said about us: Allah only wishes to keep away uncleanness from you (Household of the Prophet) and purify you thoroughly."(ibid)

النص القرآني :إنّما يُريدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ البَيْتِ ويُطَهِّرَكُمْ تَطْهِيراً"(الاحزاب :33(

Glorious Qur'an :"Allah only wishes to keep away uncleanness from you (Household of the Prophet) and purify you thoroughly." (Al-Ahzab:33)(Khan,1997: 487).

Traditionists say, regarding the reason this verse exposed, that the Glorious Prophet called for a shawl. With it he covered Ali, Fatimah, Hassan and Hussein "O my Lord," he said, "these are the members of my family. Remove impurity from them and purely purify them.", and so this noble verse was presented on this occasion. It is a testimony by Allah, the Blessed and Exalted, on the purity of the Prophetic house (Ahlul Bait and their great stature. (Shirazi, 1991: 480).

 Intertextuality is reflected the speech of the imam in the use of direct quotations and references. One can find a quote from the Glorious Qur'an in this text. Quotations are always employed purposefully and never at random. This tenacity is intended to encourage and persuade individuals to adhere to his rules.

Text (2)

"الحرص عدوّ النّفس وبه أخرج آدم من الجنّة "(Web source 3:79)

 "Greed is the enemy of oneself, and Adam was expelled from paradise because of it."(Web source 5 :62)

ما ذئبان جائعان ضاريان في غنم قد غاب عنها رعاؤها بأفسد فيها من ":قال رسول الله
التماس الشرف والمال لدين المؤمن" (Web source 3 :44)

The Messenger of Allah said: «Two hungry wolves sent against a flock of sheep cause less damage to them than a man's eagerness for wealth and prominence causes to his religious commitment.» (Al-M'roof,1977:101)

  This is a wonderful analogy the Prophet used to illustrate how a Muslim's commitment to their religion can be compromised by a desire to succeed financially and socially in this world.As for intertextual representation , the Imam combines a description with a high status source type that is impersonal.. The source function is an idea with an evidence. Endorsement is presented as (positive responsibility).

Text (3)

""الحسد رائد السوء، ومنه قتل قابيل هابيل (62 :5 Web source)

Imam Hasan(⬚)said, "Envy leads to evil, and Cain killed Abel because of it." (Web source 3:59)

" النص القرآني " :وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (2:50 Web source)

"And from the evil of the envier when he envies" (Al-Falaq:113)(Khan,1997 : 456)

The antithesis of enjoying what is best for others is envy. It is to pray that the person you are envious of has a blessing taken away from them. It is a destructive, criminal, and repugnant condition of the heart. Allah gave His Prophet a command just as He commanded him to seek refuge with Him from Satan, to seek refuge with Him from the evil of the one who envies.As for intertextual representation , the Imam ⬚(⬚)⬚intertexts a paraphrasing, in which the source type is impersonal, with a high status. The source function is an idea with an evidence. Endorsement is portrayed as constructive accountability. The percentages of intertextuality in the imam Hasan(⬚)'s speeches are depicted in the following figure:

Figure (4) The Rates of Intertextuality
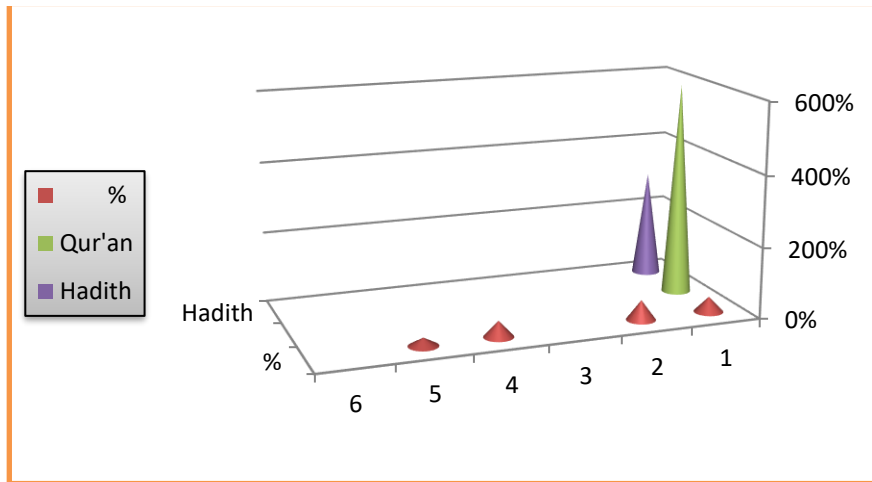
The above figure shows that the percentages show how intertextuality functions as a regulator. It is a distinctive feature of the most important instruments that achieve goals directly. The percentages show that the imam uses this approach to give his or her speeches more force so that the listener will find them more persuasive.r. Intertextuality, then, provides a link or interface between the cultural context presented by Glorious Qur'an and the speech of the Prophet (⬚)⬚ and the text. In the case of the present study, intertextuality is essential to comprehending

how the Imam (ﷺ) usage of a holy text has been influenced by the genre rules (i.e., the use of discourse patterns in a society).

Conclusions

1) There are two accepted qualities that define Imam Hasan's(ﷺ) discourses: firstly, literary elegance (الفصاحة) and eloquence

(البلاغة); secondly, their characteristic multi-dimensional nature. For these two qualities, Imam Hasan's(ﷺ) 's speech is situated between human speech and the written word of Allah. (ﷻ).Lexical selection, for example, reveals the social context of the imam's identification in a conversation. 2) The understanding of discursive practices that seek to shape the social actors' perceptions of reality in any analysis involving stylistics depends critically on questions of ideology and power. Both good and negative influences may be suggested on how people see reality. 'for In addition to being a product of society, stylistic language also exerts significant influence on social activities, both favorably and unfavorably. (Boyd, 2009:79). This proposition implies that Imam Hasan's(ﷺ) discourse—being a social product— preaches the essence of their religious ideas to the targeted population, providing a useful service.

4) Instead of complex ones, Imam Hasan(ﷺ) uses more straightforward words and short sentences. His speech is informal and simple. As a result, it is simple to close the gap between him and the audience.. Second, Imam Hasan(ﷺ) shows us, what he is doing and what he will do. It can be found that Imam Hasan(ﷺ), by using first person pronouns, he helped his audience understand and accept his political remarks. This gives him confidence in his objectives and inspires the audience. Additionally, by speaking in the first person, the Imam was able to become closer to the audience.. As a result, and in line with the social practice of these speeches, it can assist him in convincing the public to accept and support his policies as well as in making all interlocutors active rather than passive.

5)No doubt, the most eloquent speech of Imam Hasan(ﷺ) and the most moving statements in his speech suggest that the Foundation is built on the principle of simplicity and short sentences that have a direct and powerful impact on hearts and souls, and that, if necessary, it is necessary for people to confront eloquent with words and protracted sermons in order for them to understand this.. Furthermore, in the words of the Imam Hasan(ﷺ)The level of comprehension and appreciation of the time for incursions on their sacred things, as well as the industrial exquisite array of literature, can be noticed, and metaphors are utilized extensively. How to communicate with non-infallibles using the widest range of similes and metaphors yet never being able to do so verbally. Imam Hasan's(ﷺ) speech as the Koran's

most elegant and eloquent language. You can view the most gorgeous literary illustrations at his website.

6)Metaphor ,parallelism, and understatements Imam makes use of these to examine how discourse affects society. Metaphors are used to help us understand one thing in terms of another; implications would include describing the complex network of Islamic beliefs in addition to the larger beliefs that support his evaluations and arguments.. As a result, just a few examples are provided. The consequences of Imam are significant for the political power-play in speeches. Imam Hasan(‎)'s categorization of his opponents as the magic of metaphor comes to help Imam Hasan(‎) attaining his goals. Parallelism is an exaggeration, a propensity to inflate a concept or thing's power, significance, seriousness, etc.7) Imam Hasan(‎) uses intertextuality as a persuasive strategy when necessary. Intertextuality forces the interlocutors to take on his perspective. Critical discourse analysis has been discovered to be able to investigate the connections between language, ideology, and power. It offers a fresh perspective and approach to the study of public addresses. Thus, it is important to pay closer attention..

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